

rejoice in the awakening that is stirring the conscience of the South and must soon put an end to these schools for criminals. To supplement the work of such schools as we plead for, we must have reformatories for youth, to train them in the principles of law and order.

A second thing that the Negro got in the school of slavery was the power of sustained work. The Indian did not bend, and so we broke him. He would not work and we wasted him until now only a remnant remains. The Negro sings at his work. He adjusted himself to his environment and has made tremendous gains through civilization.

The Language of the Bible

In the next place he got the English language, the language of the Bible, and of Bunyan, Milton, and Tennyson. That is a remarkable tribute of Professor Shailer, of Harvard, who said that there are tens of thousands of Negroes in this country "who have a better sense of English than the peasant classes of Great Britain." They learned the Bible and wove the strains of psalm and prophecy into their immortal melodies.

Above all, he got the Christian religion. History bears out the words of the distinguished guest of this occasion, General Johnston, that there were thousands of masters who, through missionaries and their own work, gave religious training to their slaves. The ties of religion bound the race together, and it seems to me fundamental to our plan of work and to the permanent solution of this problem that the spirit of this Conference, where northern and southern men, white and black, are met together, be carried out in a larger way throughout the South. With the majority of the colored race grounded in the principles of law and order, with the power of sustained work, with the English language and the principles of the Christian religion, we have a foundation on which to build.

To Meet the Needs of the Race

To meet the mental, moral, and religious needs of the race, I would name four agencies: First, the home; second, the school; third, the church; fourth, the Sunday-school. In any scheme of redemption, the home is fundamental, and the home is "where mother is." Here we face the problem of heredity. I used to stand dazed before the problem of heredity. I am now convinced that environment means more than heredity. Emerson may cry out, "How can I escape from my ancestors; how can

I draw off that drop of black blood that I drew from my father's and my mother's veins?" But the child, in spite of hereditary influences, may be transformed by the power of Christian influences.

In home and school, environment counts for more than heredity. For example, I have full knowledge of all the facts with reference to a girl who was taken from the streets of Savannah. She did not know her father. It were better that she had not known her mother. She was brought under the influence of a Christian school and there converted. She grew up into a strong, noble, high-souled womanhood. For twenty-five years she has now been a teacher of the young, and hundreds under her guidance have been brought under the influence of the spirit and life of the Lord Jesus. This example can be duplicated many times in the Christian schools of the South.

The Agency of the Common School

Another agency on which we must depend for the uplifting of the race is the common school. We have to be thankful that during the past generation most of the teachers in the colored schools were trained in religious institutions, under the guidance of Christian teachers. It is difficult to estimate this influence on the pliable natures of the multitude of boys and girls who have been trained by them. Along with this is the industrial school. We must recognize the mental and moral, as well as the physical value of industrial education. It trains to accuracy, honesty, patience, perseverance, precision — and this is moral education. Most needy of all have been the schools for the higher education of the race. In these have been trained the teachers, preachers, physicians, and the moral and industrial leaders of a people.

It was my privilege, twenty-five years ago, to begin the work for the higher training of the negro ministry in Atlanta. Seventeen years of my life were built into this work and have taken their place in the plans of God for the redemption of a race. Of the nearly five hundred candidates and ministers who received training in Gammon Theological Seminary, about two hundred of them went forth as graduates from a three years' course of study. At this time more than a score of these are in positions of leadership that give them pre-eminent power among their people. Dr. M. C. B. Mason, whose utterances here you have recognized as being of great value and strength, is one of these, and so is Dr. Cox, the scholarly and successful president of Philander Smith College; and Dr. E. M. Jones, assistant secre-